

John 12-13

IV. Period of Conflict. V. 7:1-12:50

1. Conflict over Moses. V. 7:1-8:11
2. Conflict over Abraham. V. 8:12-59
3. Conflict over Jesus' Sonship. V. 9:1-10:42
4. Conflict over Jesus' Power. V. 11:1-57

CHAPTER 12:

V. Period of Climax. V. 12:1-20:31

1. Climax of Preparation for the Cross. V. 12:1-17:26

- 1) Jesus was Anointed for His Burial. V. 1-11

V. 1

1. "Then" = therefore; in view of the facts just stated; Jesus had delayed His going to Judea for the Passover until just six days before it was to be observed.
2. "Jesus" = "he" = the virgin born Son of God.
3. "Passover" = the feast among the Jews called the passover; a feast that Israel was supposed to observe since the day of their deliverance from Egypt; sometimes referred to as the feast of unleavened bread since both feasts they were to observe were connected--only one day apart; all Jewish males had to attend three feast each year. (Deut. 16:16)
4. "Came" = to come from one place to another--from Ephraim (John 11:54) to Bethany; refers to His arrival.
5. "Bethany" = the place where Lazarus lived with his two sisters, Martha and Mary; a village about two miles east of Jerusalem on the south-east slope of the Mount of Olivet
6. "Where Lazarus was which (who) had been dead" = Lazarus who had been raised from the dead in John 11 is now full of life in the presence of Jesus in his own house in Bethany.

7. "Dead" = refers to physical death.

8. "Raised from the dead" = to arouse from the sleep of physical death and be restored to physical life.

V. 2

1. "There" = in Bethany in the house of Martha, Mary, and Lazarus.

2. Most Bible divisions (placed by man) place this supper identical with the one mentioned in Mat. 26:6-13 and Mark 14:3-9. This cannot be the case for two reasons even though Jesus was in Bethany in both instances:

A. This instance occurs in Lazarus, Martha, and Mary's house while the other instance occurred in Simon the leper's house.

B. This instance occurs six days before the feast of the passover while the one in Mark and Matthew occurs two days before the passover. (Mat. 26:2)

3. "Made a supper" = prepared the evening meal; the use of they indicates that all three, Martha, Mary, and Lazarus had a part in this meal.

4. "Him" = Jesus the virgin born Son of God.

5. "Martha served" = to wait on those at the table by providing food and drink; she is true to her character--a servant.

6. "Lazarus was one of them that sat at the table with him" = Lazarus was no longer in a tomb but at a table enjoying the fellowship with the Lord Jesus.

7. "Sat at the table" = sat at meat; means to recline together around the food which may have been at or near the floor on a cloth; reclining was the custom of the Jews when they partook of their evening meal.

V. 3

1. "Then" = therefore; these things being so.

2. "Mary" = "her" = Lazarus' sister; the one whose custom was to sit at the feet of Jesus. (Luke 10:39)

3. "Took" = to take with the hand.

4. "Pound" = a weight of 12 ounces, not like our pound in America today.

5. "Ointment" = this English word does not quite convey the proper meaning; this substance was a liquid and perfume used only to give a pleasant odor described as:

A. "Spikenard" = this word is a translation of two Greek words, one which means genuine, pure, and unadulterated while the other refers to a perfume which came from India, well known to the Greek and Romans.

B. "Very costly" = very precious; extremely expensive, requiring great outlay or sacrifice to save up such a large amount.

6. "Anointed the feet of Jesus" = to pour the ointment over Jesus' feet.

7. "Jesus" = "his" = the virgin born Son of God.

8. "Wiped his feet with her hair" = used her hair to spread the ointment evenly over Jesus' feet and then to absorb the excess from His skin.

9. "And the house was filled with the odour of the ointment" = this result of her anointing Jesus' feet caused all inside the house to be made keenly aware of what had just occurred.

10. "Odour" = pleasant smell.

11. Mary took the place of a servant--really she went beyond the position of a servant. It was the custom in those days that when someone entered the home of another, the servants of that home would take water and wash the traveler's feet. Mary took the place of a servant by washing the Lord's feet. She went beyond that which was required by custom and sacrificed a tremendous amount of her savings. Love compelled her to embrace this opportunity of proving her faith and affection by personal sacrifice.

V. 4

1. "Then" = therefore; in view of what had just occurred.

2. "Saith" = to speak out; his question was directed to Mary.

3. "One of his disciples" = "Judas Iscariot" = a man of Kerioth in the tribe of Judah; Judas is the only one of the twelve apostles that was not a Galilean.

4. "His" = "him" = Jesus, the virgin born Son of God.

5. "Disciples" = learners; followers; in context refers to the 12 apostles.

6. "Simon's son" = John names Judas' dad--the reason for this we know not for sure; it may have been to identify which Judas he was speaking of for there were several in those days named Judas--even one of our Lord's half brothers. (Mat. 13:55)

7. "Which" = who; Judas is a person not a thing; masculine gender not neuter.

8. "Should" = to be about to do something; to intend; to have in mind; John writes this 60 years after it happened; therefore, now he knew what Judas had in mind 60 years before, but not that day.

9. "Betray" = to hand over into the hands of another; a modern term would be to "sell him down the river;" refers to Judas making known to the Sanhedrin the whereabouts of Jesus.

10. "Which should betray him" = this phrase is a shameful fact that clung to the name of Judas.

V. 5

1. This verse states what Judas said.

2. "Why?" = Judas criticizes the action of this woman by asking "why?"

3. "This ointment" = the ointment Mary had poured on Jesus' feet.

4. "Sold" = carried to the market and converted into money.

5. "Pence" = denarius; the ordinary pay for a day's wages of a laborer; therefore, the worth of this ointment was 300 days wages or almost a year's wages.

6. "Given to the poor" = probably referring to using the money the ointment would be sold for and purchasing bread to distribute to the poor who were destitute of their daily need.

V. 6

1. "This he said" = this refers to the real reason Judas said what he did in verse 5.

2. "Cared" = to care about; negated by "not."

3. "Poor" = destitute; lacking in anything.

4. "But because" = gives the real reason he wanted to sell the ointment.

5. "Thief" = an embezzler; taking that which does not belong to him but he had been entrusted to "bare the bag and what was put therein;" John did not know at that time Judas was a thief but that knowledge came out later; therefore, he was able to write this verse to explain the real reason of Judas' question of verse 5.

6. "Had the bag" = had in his possession a purse to keep money in; we would consider Judas the church treasurer.

V. 7

1. "Then" = therefore; in view of what Judas asked in verse 5, Jesus answers his "why" in verses 7 and 8.
2. "Jesus" = "my" = the virgin born Son of God.
3. "Let her alone" = Judas' rebuke was spoken to Mary, but Jesus defended her by telling Judas to "leave her alone."
4. "Her" = "she" = Mary, Lazarus' sister.
5. "Against" = for; refers to a point, place, and a time with a purpose.
6. "The day of my burying" = indicates that Mary sensed Jesus would soon give His life; it is interesting to note that this Mary was not one of the women who went to the tomb to anoint the body of Jesus for she anointed Him 6 days before His death for His burial.
7. "Kept" = to attend to carefully; take care of; to guard; indicates to collect, save, and guard this precious ointment; the tense is perfect which means a past completed action with existing results; this means at some point in past time, she obtained this ointment and carefully guarded it and took care of it so that it was in her possession when the time came for her to anoint Jesus' body for His burial.
8. "This" = the ointment.

V. 8

1. "Poor" = destitute of wealth, influence, position, and honor; needy, lacking in anything; reduced to beggary.
2. "Always" = at all times.
3. "Ye" = "you" = refers to the apostles because the Greek is plural.
4. "Have with you" = to be present among mankind; Jesus is not discrediting gifts to the poor; there is always opportunity to help the poor; to share with others is an unending task on this side of heaven.
5. "But" = shows contrast between Jesus ("me") and the poor.
6. "Have not always" = will not be in your presence forever; Mary perceived with her delicate woman's intuition that Jesus was going to die, while the apostles failed to understand though repeatedly and plainly told so by Jesus.

V. 9

1. "Much" = many.
2. "People" = a crowd; a multitude.
3. "Of the Jews" = the Jewish pilgrims who came to Jerusalem to the feast; indicates the common people.
4. "Therefore" = in view of the facts; it was noised abroad among the common people the whereabouts of Jesus.
5. "Knew" = come to know; to have knowledge of; they had heard it by word of mouth.
6. "He" = "Jesus" = the virgin born Son of God.
7. "Was there" = in that place, referring to Bethany.
8. "They" = the common people of the Jews.
9. "Came not for Jesus' sake only" = they came to see Jesus but they also came to see Lazarus.
10. "See" = to perceive with the eyes; observe.
11. "Lazarus" = the brother of Martha and Mary whom Jesus had raised from the dead in John chapter 11.
12. "Also" = indicates their reason for coming to Bethany was two-fold--to see Jesus and Lazarus.
13. "Whom he had raised from the dead" = to bring back to life from physical death.

V. 10

- 1 "But" = shows contrast; the common people wanted to see Lazarus while the chief priest wanted to kill him.
2. "Chief priest" = "they" = the priests who were over the groups of priests who officiated at the temple; they were Sadducees who did not believe in the resurrection; the reason they wanted to put him to death may have been because Lazarus' resurrection proved they were wrong in their doctrine.
3. "Consulted" = took counsel together; to deliberate with each other.
4. "Lazarus" = the one Jesus had raised from the dead.
5. "Put to death" = to kill in any way they could.

6. "Also" = the whole Sanhedrin had decided to put Jesus to death and now the Sadducees were active to accomplish the death of Lazarus.

7. Note: The synoptics (gospels of Matthew, Mark, and Luke) do not tell the story of raising Lazarus from the dead while John does. Reason why? It may have been because Lazarus was alive when the synoptics were written but he had died when John wrote the Book of John.

V. 11

1. "Because" = introduces the real reason the chief priests wanted to kill Jesus--many believed on Jesus because of Lazarus being raised from the dead.

2. "Him" = Lazarus.

3. "By reason of him" = because Lazarus had been raised from the dead.

4. "Many" = a large portion.

5. "Jews" = the common Jews who had come to Jerusalem to celebrate the Passover.

6. "Went away" = departed from Bethany; the Greek construction describes the continued process of an action.

7. "Believed" = to be persuaded of; to place confidence in.

8. "On" = to come to a point, place, and time with a purpose; this can only be accomplished by the work of Holy Ghost reproval. (John 16:8-11)

9. "Jesus" = the virgin born Son of God.

10. Jesus was winning some of His enemies, and the enemies were losing their fellow supporters.

2) Jesus' Triumphal Entry. V. 12-19

V. 12

1. "On the next day" = on the morrow; Jesus and His disciples spent the night in Bethany; it is now five days before the Passover.

2. "Much people" = a multitude of common Jewish pilgrims who came to the feast; this is not the same crowd of verse 9.

3. "Were come to the feast" = as required by law. (Deut. 16:16)

4. "They" = the crowd of John 11:55-56 who are probably the same as those who wondered if Jesus would come to the feast of Jerusalem.
5. "When they heard" = having heard; news of His arrival out ran Jesus and reached the ears of these common Jews before He arrived.
6. "Jesus" = the virgin born Son of God.
7. "Was coming" = to come from one place to another; speaks of Jesus' arrival.
8. "Jerusalem" = the city where the Lord chose to put His name and where the temple was built (I Kings 11:36); the city where the pilgrim Jews had to come to observe the Passover feast.
9. This crowd may have been made up of:
 - A. Those who had been Christ's hearers in the country and great admirers of Him.
 - B. Those who were the more devout Jews that came up to the feast beforehand to purify themselves.
 - C. Common people and not the rulers, nor the great men of Jesus' day.

V. 13

1. This verse shows the respect that the common people displayed for our Lord.
2. "Took" = to pick up.
3. "Branches of palm trees" = an emblem of victory and triumph; to carry palm branches was a mark of triumphant homage to a victor or a king (Rev. 7:9); the Roman victors had palms spread before them when they conquered; it was fitting that Jesus should have the victor's palm borne before Him even though He had not been to the cross yet nor in actuality conquered principalities and powers, but it was as good as done; also they are a symbol of rejoicing. (Lev. 23:40)
4. "Went forth to meet him" = these people left where they were of their own accord and went to meet Jesus ("him").
5. "Cried" = to cry out aloud; indicates a loud voice was used.
6. "Hosanna" = Greek for the Hebrew word meaning "save now;" means let the king of Israel prosper; they are quoting Psa. 118:25-26.
7. "Blessed" = to eulogize; to praise; to celebrate with praises; the tense is perfect which means past completed action with existing results, thus Jesus was blessed in time past (in fact there has never been a time when He was not blessed) and He continues to be blessed at this present time and shall ever be blessed for He is worthy!

8. "King of Israel" = the wise men came looking for Him as such in Mat. 2:2; yet He is more--King of kings (I Tim. 6:15; Rev. 17:14; 19:16); this was the charge made against Jesus before Pilate. (Mat. 27:37)

9. "That cometh in the name of the Lord" = means to come by the authority of the Lord, or to come commissioned by Him to reveal His will; the Jews commonly applied this to the Messiah.

V. 14

1. "Jesus" = "he" = the virgin born Son of God; the Messiah.

2. "Had found" = to find a thing sought; this was done through His disciples; John does not give the particulars as the other Gospels do. (Mark 11:1-11)

3. "A young ass" = a little donkey; called a colt in Matt. 21:2; Webster's says this about a colt: in America, the word colt is equally applied to the male or female but the male is really called a colt and the female is called a filly.

4. "Sat" = straddled the colt or sat side ways and rode it.

5. "Thereon" = upon the colt.

6. "As it is written" = the tense is perfect meaning that the Scriptures were penned down at some point in time past and stands on record today; refers to Zech. 9:9 which is quoted in summary in verse 15. The donkey was used by persons of highest rank according to Judges 5:10; 10:4; at Jesus' second coming He will ride a white horse (Rev. 19:11) for the horse is symbolic of war and victory in battle; it was not then His time to ride the horse of victory and sit on the throne of David; He had presented His credentials as Messiah and it was their opportunity to welcome their messianic King.

V. 15

1. John is quoting Zech. 9:9 not word for word but a summary of that verse.

2. "Fear" = to be struck with fear; to be seized with alarm; negated by "not;" this is no contradiction to "rejoice greatly" in Zech. 9:9, for unbelieving fears are enemies of spiritual joy.

3. "Daughter of Sion" = refers to Jerusalem; this is an elevated title of honor; "Sion" of the NT is the same as "Zion" in the OT.

4. "Behold thy king" = see your king; speaks of the Saviour's role as the ideal king of Israel; most of the kings through Israel's long history were corrupt and unrighteous but Jesus the Messiah was to be an ideal king whom David, His ancestor, prefigured.

5. "Cometh" = to come from one place to another; speaks of arriving.
6. "Sitting on" = sitting upon the back of the colt after the disciples placed their clothes on its back (Mat. 21:7); He may have straddled the colt or rode it sideways.
7. "Ass's" = donkey's.
8. "Colt" = a male foal; Luke 19:30 stated the colt as being untamed; this information indicates how remarkable it was that Jesus could ride such an unbroken animal.
9. The donkey was an animal ridden in peace. The person that Zechariah pictures is of one coming in peace. And the people have regarded Jesus here as the Prince of Peace in triumphal entry.

V. 16

1. "These things" = refers to all the specifics recorded concerning Jesus' entrance into Jerusalem on the back of a colt.
2. "Understood" = to perceive; to have knowledge of; negated by "not;" we see the imperfection of the disciples in their infant state for even though they fetched the colt and set Jesus upon it they did not make the connection as to what it represented at this time.
3. "His" = "Jesus" = "him" = the Messiah; the virgin born Son of God.
4. "Disciples" = followers; refers to the 12 apostles.
5. "At the first" = refers to when this event occurred.
6. "But" = shows contrast between their lack of understanding when the event occurred and their later understanding.
7. "When" = after.
8. "Was glorified" = refers to the resurrection of Jesus and His ascension back to heaven to the glory and honor that awaited Him there.
9. "Then" = at that time; after the ascension.
10. "Remembered" = to be recalled to mind; refers to the Scripture they had read and maybe memorized came to mind.
11. First "they" = the 12 apostles.
12. "Were written" = the tense is perfect; means that the Scriptures were penned down at some point in time past and stands on record today.

13. Second "they" = refers to those who participated in welcoming Jesus into Jerusalem that day.

14. "Done" = refers to taking the palm branches, meeting Jesus, and crying out to Him.

15. Luke 19:39-40 gives the reaction of the Pharisees who were present in the multitude and what Jesus said to them.

V. 17

1. "The people that was with him when he called Lazarus out of his grave, and raised him from the dead" = refers to those present at the tomb of Lazarus when Jesus raised him from the dead; refers to the Jews who had come to comfort Martha and Mary when their brother died.

2. "Bare record" = testified; means to give a first hand detailed account of what they had seen, heard, and experienced the day Jesus raised Lazarus from the dead.

V. 18

1. "For this cause" = because of this--the testimony stirred others to join those who were eyewitnesses of the raising of Lazarus from the dead.

2. "The people" = "they" = refers to those who had heard about but had not witnessed the raising of Lazarus from the dead.

3. "Also" = both groups met Jesus.

4. "Met" = to go to meet.

5. "Him" = "he" = Jesus the virgin born Son of God.

6. "For" = because; gives the reason they went to meet him.

7. "Heard" = to perceive by the ear what is announced in one's presence; to consider what has been said.

8. "Had done" = performed; produced.

9. "This miracle" = the raising of Lazarus from the dead.

10. "Miracle" = a sign; an exertion of Divine power; that which no human can do; that by which God authenticates those sent by Him or by which men prove that the cause they are pleading is God's.

V. 19

1. "The Pharisees" = "themselves" = "ye" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; they were bitter enemies of Jesus.
2. "Therefore" = in view of the facts just recorded; these things being so.
3. "Among" = between.
4. "Perceive" = to look at mentally; consider.
5. "How" = that.
6. "Prevail" = to profit; to be useful or advantageous; negated by "nothing" = not one thing; they were blaming each other for the defeat of their plots and plans; they were saying to each other, "You do not help at all with your plots and plans."
7. "Behold" = see; to look; this entire verse is a graphic picture of the predicament of the Pharisees standing off and watching the enthusiastic crowds sweep by; this is an exaggerated statement.
8. "The world" = the inhabitants of the earth; mankind.
9. "Is gone after" = to follow Him as leader.
10. "Him" = Jesus the virgin born Son of God.
11. Mat. 21:12-26:16, Mark 11:12-14:11, and Luke 19:45-22:6 may have occurred here during the passing of three days of which John records nothing about:
 - A. Cursing the fig tree.
 - B. Second cleansing of the temple.
 - C. The fig tree found withered.
 - D. Jesus authority questioned.
 - E. Parable of the two sons.
 - F. Parable of the wicked tenants and the vineyard.
 - G. Guest at the wedding feast.
 - H. Question of paying taxes.
 - I. Jesus answers the Sadducees.

- J. Question of the great commandment.
- K. Jesus asks about ancestry.
- L. Woes pronounced upon the Scribes and Pharisees.
- M. The widow's mite.
- N. Discourse on the signs of the time.
- O. Parable of the 10 virgins.
- P. Parable of talents.
- Q. The coming judgment.
- R. The plot to kill Jesus unfolds.
- S. Jesus is anointed in Simon's house.
- T. Judas agrees to betray Christ.

3) Gentiles seek Christ. V. 20-36

V. 20

1. "And" = a conjunction which indicates a lapse of time between the narrative; this occurred just two days before the Passover.
2. "There were certain Greeks" = these were real Greeks or Gentiles, not Greek speaking Jews; these were probable "proselytes (one who has come over from a Gentile religion to Judaism) of the gate" who were uncircumcised but who observed the moral laws of Moses.
3. "Among them that came up to worship at the feast" = they were in the multitude of pilgrims who came to the feast.
4. "Came up" = to go up, speaking of Jerusalem being their destination; Jerusalem is at a higher elevation geographically than the rest of the area surrounding the city.
5. "Worship" = to kiss toward the Son; expressed by kneeling in order to express respect or make supplication.
6. "Feast" = the Passover--a feast that Israel was suppose to observe since the day of their deliverance from Egypt; the feast of unleavened bread, as outlined in Exo. 12:14-18 and Lev. 23:5-8, was connected with this feast; all Jewish males had to attend three feasts each year (Deut. 16:16)

V. 21

1. "The same" = refers to the Greeks of verse 20
2. "Came" = approached; to draw near.
3. "Therefore" = in view of the facts; they may have witnessed the triumphant entry or they may have heard the talk about Jesus which was noised abroad.
4. "Philip" = one of Christ's apostles; his name is a Greek name; thus, the Greeks may have felt kinship with him which may have been the reason they approached Philip instead of one of the other apostles.
5. "Which" = who; Philip is a person not a thing; masculine gender not neuter.
6. "Was of Bethsaida of Galilee" = we know not why John gave Philip's hometown name and location; this is not Bethsaida on the eastern slope of the sea of Galilee where 5000 were fed but it is Bethsaida in the country of Galilee which was on the western side of the Sea of Galilee.
7. "Desired" = asked; requested.
8. "Him" = Philip.
9. "Sir" = a title of respect.
10. "We" = the Greeks.
11. "Would" = desire; wish.
12. "See" = they desired more than just to lay their eyes upon Jesus; they wanted an interview with Jesus to discover for themselves whether He was the predicted Christ--the Messiah.
13. "Jesus" = the Messiah; the virgin born Son of God.
14. The talk of the town about Jesus may have aroused their curiosity. There is nothing wrong with that for Christ made the curiosity of Zacchaeus the means of his conversion. (Luke 19:1-9)

V. 22

1. "Philip" = one of the 12 apostles.

2. "Cometh" = to come from one place to another; he left the Greeks and went looking for Andrew; they may have followed him at a distance; Jesus may have been in the area of the temple where Gentiles were not allowed therefore they could not go in.
3. "Telleth" = spoke what the Greek had told him.
4. "Andrew" = one of the 12 apostles; Simon Peter's brother; why he came to Andrew instead of Jesus first we do not know.
5. "Again" = repetition of an action; now the two apostles affirm over or repeat to Jesus what the Greeks had said.
6. "Tell" = to speak.
7. "Jesus" = the virgin born Son of God

V. 23

1. "Jesus" = the virgin born Son of God.
2. "Answered" = to begin to speak, but always where something has preceded to which the remarks refer.
3. "Them" = Philip and Andrew; the Greeks were not present at this conversation.
4. "Saying" = to speak.
5. "The hour is come" = refers to God the Father's predetermined time for Jesus to die on the cross.
6. "That" = refers to what was to occur when the hour or time came--"the Son of man should be glorified."
7. "Son of man" = a term by which Jesus often describes Himself; it shows His humility, His love for man, and His willingness to be esteemed as a man (Phil. 2:6-7); Jesus used this term here rather than "the Son of God" because as a man He had been humble, poor, and despised, but the time had come when, as a man, he was to receive the appropriate honors of the Messiah--be glorified.
8. "Should" = shall; this word does not mean there is a possibility that Jesus would not be glorified for that is certain.
9. "Glorified" = refers to Jesus resurrection after His death on the cross and His ascension back to heaven to the glory and honor that awaited Him there.
10. The cross must come before the Greeks could really come to Jesus with understanding. When Jesus died on the cross He broke down the middle wall of partition between the Jews and the Gentiles. (Eph. 2:14-17) At that point Gentiles were

given access into God's presence without becoming proselytes to Judaism. His glorification was a fruit of His death just as the grain of wheat that dies bears much fruit. (verse 24)

V. 24

1. "Verily" = surely; truly; of a truth; used twice, expresses the speakers sense of the importance of what He is saying and the certainty that it is as He says.
2. "I" = Jesus, the virgin born Son of God.
3. "Say unto you" = speaking to the apostles especially Philip and Andrew; others had gathered around and heard Jesus speak these truths.
4. "Except" = unless; introduces third class conditional sentence in the Greek which means the condition is undetermined, but has the prospect of determination.
5. "Corn" = grain; a generic word for any kind of grain.
6. "Wheat" = ground up into flour produces bread; Jesus used "wheat" but it applies to all types of grain.
7. "Fall into the ground" = be planted or buried into the earth where it is exposed to proper sunlight and moisture.
8. "Die" = to perish; refers to seeds which seemly rot when planted; the grain of wheat contains a germ of life which can only be released by the death of the grain.
9. "It" = grain of wheat.
10. "Abideth" = remains.
11. "Alone" = by itself; without a companion; produces no fruit.
12. "But" = shows contrast to a grain of wheat not planted to one planted.
13. "If it die" = is planted in the ground and dies.
14. "Bringeth forth much fruit" = produces a harvest--many more grains of wheat.
15. Jesus is teaching that the Messiah must also die that He might produce a plenteous harvest. Just as the grain of wheat sprouts in the earth; Jesus came from the grave as the firstborn from the dead. (Col. 1:18) The resurrection of all believers will come as a result of Christ's resurrection.

V. 25

1. In verses 23-24 Jesus speaks of the life-out-of-death principle as it applied to Him. In verses 25-26 He applied the same principle to His disciples.
2. "He" = "his" = anyone; any individual.
3. "Loveth" = treat affectionately or kindly; the tense is habitual continuous action.
4. "Life" = "it" = refers to the soul.
5. "Shall lose" = ruined; destroyed; to be lost; to be given over to eternal misery in hell.
6. This first phrase refers to the life of a person lived in selfishness, greed, and pleasure; a life filled with wrong priorities; therefore, that person loses his life (soul) because he protects it from falling to the earth and dying (principle of verse 24).
7. "And" = connects us to the opposite side of the coin--the contrast.
8. "Hateth" = actually means to "love less" as Jesus spoke in Luke 14:26; the tense is habitual continuous action; this refers to a person being willing to hazard his life. (Acts 15:25-26)
9. "In this world" = refers to man's time of sojourning upon this earth.
10. "Shall keep" = to guard or watch; indicates he walks in the truths of God's Word; a person cannot do this in his own power but in the enabling grace of our Lord. (Phil. 4:13)
11. "Unto life eternal" = means that person will be saved and live forever with our Lord in heaven--out of this world.
12. "Life eternal" = everlasting life.

V. 26

1. "If" = introduces a third class conditional sentence in the Greek which means the condition is undetermined, but has the prospect of determination.
2. "Any man" = "him" = refers to any person, male or female.
3. "Serve" = to minister to one; the tense is continuous action--not going years in continuous sin as most Baptist practice and yet say they are saved; that is not what Jesus taught; He taught continuous action in serving the Lord Jesus; in fact if one doesn't continue in serving the Lord, that person is not saved. (Heb 3:6,14)
4. "Me" = "I" = "my" = Jesus, the virgin born Son of God; "me" is emphatic and in opposition to man's own self; worldly people serve their own souls (they look out for number one) thus they lose their soul. (verse 25)

5. "Follow" = to side with his party; to imitate; the tense is also continuous action; Jesus is saying let that person imitate me:

A. Do what I do.

B. Bear what I bear.

C. Love what I love.

6. "Where I am" = Jesus is referring to heaven where He would be as the glorified Messiah.

7. "There" = in that place--heaven.

8. "Also" = indeed.

9. "Servant" = bondsman; term used of those born again; one who serves.

10. "My Father" = God the Father of the Lord Jesus Christ.

11. "Honour" = speaks of rewards and a place of acceptance. (Rev. 3:21)

12. Those who follow Jesus, willing to give up wealth and pleasure, are the ones who hate (love less) their lives.

V. 27

1. "Now" = relates to the hour of verse 23; at the present time; He had just spoken concerning His future glorification and home in heaven; at this present time things are not like that, looking from man's standpoint.

2. "My" = "I" = "me" = Jesus, the virgin born Son of God.

3. "Soul" = same Greek word as "life" in verse 25; synonymous with "spirit" in John 13:21.

4. "Is troubled" = to agitate; to cause one inward commotion; to stir up; the tense is perfect tense which means a past completed action with existing results; Jesus, even though God incarnate (God robed in flesh) in fully man and His soul had become agitated due to the fact He knew His hour had come to face the cup of sin He would have to drink on the cross and He remains agitated at this time and even later in the garden as the synoptic Gospels bring out. (Mat. 26:38-39)

5. "What shall I say?" = Jesus asked this question for the benefit of those gathered around Him; there is not a hint in this that He was trying to bypass the cross.

6. "Father save me from this hour" = this is not His prayer but the question He is asking.

7. "From" = out of.

8. "This hour" = refers to the "hour" He spoke of in verse 23; refers to God the Father's predetermined time for Jesus to face the approaching sufferings and death on the cross.

9. "For this cause" = because of this; refers to the purpose for which He came of which He was fully conscious--"came I unto this hour."

10. If Jesus had forsaken His purpose then, all would have been lost.

11. "Came" = to come from one place to another; refers to Jesus leaving the portals of glory and coming into this world through a virgin's womb for one purpose--to die for our sins--and He was not in the least bit trying to evade the purpose He came for.

V. 28

1. "Father" = "thy" = "I" = God the Father of the Lord Jesus Christ; an address of petition in prayer to the Father.

2. "Glorify"= honor; magnify; to make known.

3. "Thy name" = the "name" of God expresses the character of God.

4. "Then" = therefore; in view of the fact Jesus prayed.

5. "Came there a voice from heaven" = a sound of utterance came from the throne of the Father and fell upon the ears of Jesus and those around Him; Jesus heard distinct words while the other just heard a voice or a noise.

6. "Both" = indeed.

7. "Have glorified *it*" = refers to what had been done by Christ and that this was to be understood as a testimony and witness that the Father attended Jesus and approved His work.

8. "Will glorify *it* again" = refers to the death, the resurrection, and ascension of His Son.

9. "Again" = repetition of the action.

V. 29

1. "The people that stood by" = refers to part of the crowd who had gathered around Jesus and His disciples as these words of instruction were given by Jesus.

2. "Therefore" = in view of the fact there came a voice from heaven.

3. "Heard" = to hear with the ear; they heard a noise but did not hear the words spoken; the same is true in Acts concerning Paul. (Acts 9:7; 22:9)
4. "Thundered" = the unexpected sound of the voice confounded and amazed them and caused them to suppose that this was a mere phenomenon--unusual occurrence.
5. "Others" = another part of the crowd gathered around Jesus, this group had a greater degree of understanding of the nature of the communication.
6. "An angel spoke to him" = it was the opinion of many of the Jews that God did not speak to men except by the ministry of angels (Heb. 2:2); in the OT it is recorded that many times God spoke through angels. (Gal. 3:19)
7. "Him" = Jesus, the virgin born Son of God.

V. 30

1. "Jesus" = "me" = the virgin born Son of God.
2. "Answered" = to begin to speak, but always where something has been said to which the remarks refer.
3. "This voice came not because of me, but for your sakes" = the multitude and the disciples needed this confirmation of their faith in Him as the Messiah; John and the other apostles probably understood the words; how the communication was perceived indicated the level of their spiritual growth.

V. 31

1. "Now" = at this time; refers to His hour arriving--the time for Him to die of the cross.
2. "Judgment of this world" = this expression seems to have reference to Jesus' approaching death and what would be accomplished by His death: this cannot mean that then was to be the time in which the world was to be finally judged for Jesus said that He did not come then to judge the world. (John 3:17; 12:47)
3. "Prince" = ruler; leader; chief.
4. "Prince of this world" = refers to Satan as being in possession of the evil world.
5. "Shall be cast out" = means Satan's kingdom shall be destroyed; this does not mean that his reign over men would entirely cease then, but from that time (the cross where Jesus said "it is finished" and gave up the ghost) his kingdom would begin to decline, until it would finally cease, and then be free altogether from his dominion; Satan is a defeated foe and his time is limited all because of what Jesus did on the cross. (I John 3:8)

V. 32

1. "I" = "me" = Jesus the virgin born Son of God.
2. "If" = introduces a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination.
3. "Lifted up from the earth" = to lift up on high; refers to Jesus being placed on the cross where He died, as verse 33 clearly reveals; this is a vivid way to express crucifixion; equivalent to "set forth" in Rom. 3:25; Jesus had already spoken concerning this to Nicodemus in John 3:14 and to others in John 8:28.
4. This verse in no way expresses doubt as to Jesus' crucifixion, for He had indicated it would take place "now" as verse 31 states.
5. "Will draw" = to draw by an inward power.
6. "All men" = refers to all races of mankind even the Greeks or Gentiles who had asked to have an interview with Jesus (verse 21); this does not mean that every person in the human race will be drawn by the cross for some are repelled by the cross; it means that by the cross the way is open so that all men may come and can if they obey the light (truth) they receive.

V. 33

1. "This he said" = refers to what He said in verse 32.
2. "He" = Jesus, the virgin born Son of God.
3. "Signifying" = indicating; to make known.
4. "What" = of what sort or nature.
5. "Death he should die" = refers to being lifted up--dying on a cross.
6. John saw in Jesus' statement of verse 32 both the fact of His death and the mode by which He was to die. Of course this understanding came later because John did not fully understand the truth Jesus spoke here when He spoke it.

V. 34

1. "The people" = "we" = refers to the multitude gathered around Jesus as He gave this discourse.

2. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.
3. "Him" = "thou" = Jesus, the virgin born Son of God.
4. "Have heard" = to perceive by the ear what is announced in one's presence; refers to their being taught by those who had interpreted the law to them.
5. "Out of the law" = out of the OT Scriptures; they based their opinion on several passages of Scriptures such as Psa. 89:36; Isa. 9:7; Dan. 7:13-14.
6. "Christ" = the Anointed One; the Messiah of the OT.
7. "Abideth for ever" = to remain or live for ever.
8. "How sayest thou" = how can you speak in opposition of the Scripture (at least what they thought the Scriptures taught).
9. "The Son of man" = a term by which Jesus described Himself in verse 23; it is clear that the multitude took the phrase to be equivalent to "The Christ."
10. "Must" = it is necessary.
11. "Be lifted up" = to lift up on high; refers to dying on the cross; the multitude certainly understood that this word in the Greek meant death on a cross.
12. "Who is this Son of man?" = the word "this" is emphasized because they saw a different Son of man in His statement than what they understood was meant by the Son of man in their Law; this question is in contrast to verse 32--the Messiah (the Son of Man) abides forever and is not to be crucified as you say he "must"--their thinking; it did not occur to them that their interpretations of the Scriptures were faulty.

V. 35

1. "Then" = therefore; in view of the facts just stated.
2. "Jesus" = the virgin born Son of God.
3. "Said" = Jesus did not directly answer their question but His indirect answer indicated they should take advantage of the light they had while there was time to do so.
4. "Them" = "you" = "ye" = the multitude that was listening to Jesus' discourse; it would be good for us to heed what Jesus says here for it applies to us as well as them.
5. "Yet" = refers to that which continues at present. (John 7:33)
6. "Little while" = refers to a short period of time.

7. "The light" = symbol of truth and the revelation of God; this is preceded by the definite article in the Greek, thus "the light" not just "a light;" refers to Jesus. (John 8:12)
8. "Walk" = to regulate one's life; to conduct one's self; the tense indicates continuous habitual action.
9. "While ye have the light" = He urges them to take advantage of their privilege for their opportunities would soon be gone.
10. "Lest" = that not.
11. "Darkness" = refers to ignorance due to the removal of light.
12. "Come" = overtake; take possession of.
13. "He" = whosoever; refers to anyone.
14. "Walkeh" = to regulate one's life; to conduct one's self; the tense reveals a continuous habitual lifestyle.
15. "Knoweth" = to have absolute positive knowledge of the facts; negated by "not."
16. "Whither" = where.
17. "Goeth" = to go away; refers to anyone walking in darkness will stumble because he can not see where he steps (John 11:10); the same application applies spiritually.

V. 36

1. "While" = Jesus use of this word indicated that the time would come when the light would not be available; either the light would be withdrawn, or because of blindness they would be unable to see it.
2. "Light" = symbol of truth and the revelation of God; this is preceded by the definite article in the Greek, thus "the light" not just "a light;" refers to Jesus. (John 8:12)
3. "Have" = refers to light being available.
4. "Believe" = to be persuaded; place confidence in; refers to saving faith; the tense is continuous.
5. "In" = preposition which means to come to a point, time, and place with a purpose--trusting on Jesus as the Messiah (the Light); this can only be accomplished by a complete work of Holy Ghost reproof--conviction. (John 16:8-11)
6. "That" = gives purpose of believing in Jesus as the Messiah (light).

7. "Ye" = refers to the crowd gathered around Jesus as He gave this discourse; applies to us as well.
8. "Be" = become.
9. "Children of light" = mature sons of God; two applications could apply:
 - A. Believe on Jesus as the Messiah that you may be saved thus becoming a son of God.
 - B. Speaking to those in the group who were already saved this could mean for them to continue believing on Jesus as the Messiah that you may grow in the truth so that you may become mature sons of God.
10. "These things" = refers to what Jesus had said to this group from verses 23-36a; we need to remember more was probably said than what was recorded; a new paragraph begins here.
11. "Spake" = to use words in order to declare one's mind and disclose one's thoughts.
12. "Jesus" = "himself" = the virgin born Son of God.
13. "Departed" = to go away; He probably left the temple area with His apostles and went to Bethany for the night.
14. "Did hide" = concealed; escaped notice; indicate He was hidden from their view which meant He moved among the crowd and they could not see Him; He was capable of keeping others from seeing Him (Luke 24:16); in salvation one's eyes must be opened by the Holy Spirit to see the Lord.
15. "Them" = seems to refer to the multitude who were gathered around Jesus as He spoke these things; could also refer to the Greeks who requested to have an interview with Jesus; that request prompted this discourse by Jesus; who ever it refers to, this indicates Jesus knows the motive of men's hearts and He will not reveal Himself to any one who has the wrong motive nor will He do it as long as that person possesses that wrong motive.

4) Jews reject Christ. V. 37-50

V. 37

1. "But though" = introduces John's explanation for Jesus' action in verse 36.
2. "He" = "him" = Jesus, the virgin born Son of God.
3. "Had done" = to produce; to perform; the tense is perfect tense in the Greek which means a past completed action with existing results; this means the miracles that Jesus had performed had lasting results.

4. "So many" = refers to the quantity being great; in fact the majority of miracles are not recorded for John says if they were recorded the world could not contain them. (John 21:25)
5. "Miracles" = a sign; an exertion of divine power by which God authenticates those sent by Him.
6. "Before" = in front; in the presence of.
7. "Them" = "they" = refers to the Jewish nation, not just the ones to whom Jesus was speaking to in this chapter for He did no miracle that was recorded that day.
8. "Believed" = to be persuaded; place confidence in; negated by "not;" this refers to the nation not individuals, who did not believe but rejected Jesus as the Messiah; the tense indicates they kept on not believing on Him--stubborn refusal in the face of light. (verse 35)
9. God inspired the prophet to foretell of their refusal and John explains that in verses 38-43.

V. 38

1. "Saying" = the word or that which Isaiah prophesied (Isa. 53:1); the results of the Messiah's ministry was foreknown by God, and God inspired the prophet to foretell of their refusal.
2. "Esaias" = Isaiah; a famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.
3. "Prophet" = foreteller; one moved by the Spirit of God declaring what he had received by inspiration (God-breathed; II Tim. 3:16) concerning future events.
4. "Might be fulfilled" = to carry through to the end; to accomplish.
5. "Which he spoke" = refers to the saying or prophecy Isaiah wrote down.
6. "Lord" = supreme in authority; Master; Jesus the Christ; Jehovah of the OT.
7. "Who hath believed our report?" = the form of this question is an emphatic way of saying that his report was rejected.
8. "Believed" = to be persuaded to be true.
9. "Report" = message; prophecy.
10. "Our" = Isaiah's, as God's mouthpiece.

11. "The arm of the Lord" = a symbol of power, as the arm is the instrument by which we execute our purposes; means God's power in defending His people, in overcoming His enemies, and in saving the soul; denotes the power displayed by the miracles of Christ.

12. "Revealed" = make known; seen; understood; to lay open what has been veiled or covered up; though the power of God was displayed, the people (as a nation and majority) did not see and understand it.

V. 39

1. "Therefore" = because of this--that which was implied by asking the questions of verse 38.

2. "They" = the Jewish nation.

3. "Could" = to be able; to be capable; negated by "not."

4. "Believed" = to be persuaded to be true.

5. "Because" = give the reason they could not believe; John is stating that due to God's foreknowledge of the situation, what God had caused to be written would of necessity take place; their action would not eliminate them of their responsibility.

6. "Esaias" = Isaiah.

7. "Said" = prophesied.

8. "Again" = repetition of the action; refers to another prophecy--Isa. 6:10.

V. 40

1. "He" = "I" = refers to God.

2. "Blinded their eyes" = darken the mind.

3. "Eyes" = refers to the eyes of the mind.

4. "Their" = "they" = the Jewish nation.

5. "Hardened" = to lose the power of understanding.

6. "Heart" = refers to the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, and endeavors.

7. "See" = to get knowledge of; understand; perceive.

8. "Understand" = to perceive with the mind.
9. "Converted" = to turn one's self about.
10. "Heal" = to make whole; to bring about one's salvation or deliverance.
11. In Isa. 6:9-10, God tells Isaiah to go and proclaim truth to them and that truth will result in blindness to their eyes and hardness to their hearts--thus stated that God did this.
12. A similar situation is found in Exo. 4:21 concerning Pharaoh. Instrumentally God hardened Pharaoh's heart by forcing him to an issue against which he hardened his own heart in refusal. Light rejected, rightful obedience refused, inevitably hardens conscience and heart.
13. This verse does not mean that it was the *design* of God that they should not be converted, but that it was the *effect* of their rejecting the message (light they had been given.)

V. 41

1. "These things" = refers to both Isa. 6:10 and 53:1; in Isa. 6 the prophet saw Jehovah sitting upon the throne while in chapter 53 he viewed Christ upon the cross; Isaiah and John connect these two beings together as one; the One upon the throne and the One upon the cross are one and the same--God Himself.
2. "Said" = "spoke" = prophesied.
3. "Esaias" = "he" = Isaiah.
4. "When" = at the time.
5. "Saw" = to perceive with the eyes and understand.
6. "His" = "him" = refers to the Messiah.
7. "Glory" = the manifestation of that which brings forth praise; refers to the manifestation of Jehovah--Christ; this is called the shechinah, or visible cloud that was a representation of God.
8. It was most difficult for the Jews to associate their Messiah with suffering and death. This was their stone of stumbling. Yet Isaiah connected the glory and the suffering together, and John pointed to Jesus as the God whom Isaiah spoke of in both chapters.
9. In Isa. 6 we have Isaiah seeing the Lord. Exo. 33:20 says "No man shall see me and live." Tradition says that the Jews for this reason--Isaiah seeing the Lord--and other reasons put him to death by sawing him asunder. But this did not change the facts. Isaiah saw Jehovah on a throne and Christ on the cross. That is not a contradiction.

V. 42

1. "Nevertheless" = in spite of; indicates many rulers believed in spite of what had just been said; this gives the other side of the Jewish response.
2. "Among" = refers to many who were numbered with the chief rulers.
3. "Chief rulers" = members of the Sanhedrin.
4. "Also" = indeed.
5. "Many" = a large part.
6. "Believed" = to think to be true; to be persuaded of; the context does not refer to saving faith because they did not confess Him; they believed with the head and not the heart.
7. "Because of" = gives the reason they did not confess Him, they had a fear of the Pharisees.
8. "The Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; they made up the majority of the Sanhedrin.
9. "They" = the chief rulers.
10. "Confess" = to declare openly; speak out freely; to profess one's self to be the worshiper of one; negated by "not;" the tense reveals that it was not their habitual practice to speak favorably about Him; these were not saved because of two Scriptures:
 - A. Mat. 10:32; Jesus must confess (to declare) a person before the Father for that one to be saved. (Mat. 7:22-23)
 - B. Rom. 10:9-10; a person is not saved unless he confesses Jesus as his Lord; means he is not ashamed. (Mar. 8:38)
11. "Put out of the synagogue" = one word in the Greek; excommunicated from the synagogue; there were two basic degrees of punishment:
 - A. The first was expulsion for a period of 30 days from the synagogue and temple with a separation of at least six feet between the person and any friend, even one's wife and family. He could not buy nor sell except for the bare necessities of life.
 - B. The second was final separation from all future benefits whether religious or social. This excluded one forever from the worship of the synagogue and thoroughly excluded the person from all communion whatever with his countrymen. They were not allowed to sell to him anything, even the necessities of life. He was to be

counted a spiritual leper. This was the cost of discipleship for many in the beginning of the Church.

12. "Synagogue" = the building in a city where solemn Jewish assemblies were held; the place of worship other than the temple at Jerusalem where the Jews congregated for worship; the service consists of prayer, praise, reading of the Word of God, and an exposition by any Rabbi or other competent person.

V. 43

1. "For" = introduces another reason they did not openly confess Jesus was the Messiah.
2. "Loved" = to be well pleased; to be contented with a thing.
3. "Praise" = glory; opinion; honor.
4. "Of men" = is compared to "of God" = what men thought about them was more important to them than what God thought about them; it is tragic when social pressure dictates the faith and practice of God's creatures.
5. These men did not have a saving faith but they were convinced in their understanding that Jesus was the Messiah. Two of the "many" of verse 42 were Joseph of Arimathaea and Nicodemus of John 3 who later openly confessed by their actions that Jesus was the Messiah thus being saved at that time. (John 19:38-40) True saving faith overcomes acceptance of man.

V. 44

1. Verses 44-50 may be a summary of what Jesus had already said in verse 36. Or this may have been spoken to His apostles as further explanation as they traveled toward Bethany to spend the night. John does not say when and where this occurred nor does he give a Synoptic account of Jesus' last day (Tuesday) in the temple. (Mark 14:12-16; Luke 22:7-13; preparing for the passover.)
2. "Jesus" = "me" = the virgin born Son of God.
3. "Cried" = to cry aloud; indicates a loud public declaration used in public teaching; this may have been spoken before Jesus hid Himself from the multitude (verse 36) or it could have been spoken afterward basically to His apostles.
4. "He" = whosoever; anyone.
5. "Believeth" = to think to be true; to be persuaded of; to place confidence in.

6. "On" = to come to a point, place, and time with a purpose; this can only be accomplished when a complete work of Holy Ghost conviction is produced and saving faith is given. (John 16:8-11; Eph. 2:8-9)

7. "Him" = God the Father of the Lord Jesus who "sent" Jesus.

8. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus knew the Father had sent Him.

9. Jesus is the manifestation of the Father on earth so that believing on Him as the Messiah is actually placing one's confidence in the God who sent Him. By believing on Jesus, one's faith reaches to the One He came to reveal.

V. 45

1. "He" = whosoever; anyone.

2. "Seeth" = to view attentively; refers to a continued gaze and contemplation.

3. "Me" = Jesus, the virgin born Son of God.

4. "Him" = God the Father of the Lord Jesus.

5. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus knew the Father had sent Him.

6. This verse is a strong confirmation of Jesus' equality with God.

V. 46

1. "I" = "me" = Jesus, the virgin born Son of God.

2. "Am come" = to come from one place to another; the tense in the Greek is perfect which means a past completed act with existing results; Jesus came into this world a light and He continues to be a light; really He is "the" light.

3. "Light" = symbol of truth and revelation of God.

4. "Into" = to come to a point, place, and time with a purpose--to expel darkness.

5. "The world" = refers to all the inhabitants of the earth.

6. "That" = reveals the possibility of result of the presence of light--enable those who believe not to abide in darkness.

7. "Whosoever" = each and every individual person.

8. "Believeth" = to put trust in; refers to saving faith; the tense is continuous action.
9. "On" = to come to a point, place, and time with a purpose--be saved; this can only be accomplished by a completed work of Holy Ghost conviction. (John 16:8-11)
10. "Abide" = to remain; to continue in; negated by "should not."
11. "Darkness" = a result of a lack of light for light expels darkness; refers to sin and error; associated with wickedness.

V. 47

1. "If" = introduces a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination.
2. "Any man" = "him" = any person, male or female; whosoever.
3. "Hear" = to understand; perceive the sense of what is said.
4. "My" = "I" = Jesus, the virgin born Son of God.
5. "Words" = thing spoken; refers to Jesus' teaching which the multitude had difficulty accepting especially His being "lifted up"--die on a cross. (verses 32-33)
6. "Believe" = to think to be true; to be persuaded of; place confidence in; negated by "not."
7. "Judge" = to pronounce an opinion concerning right or wrong; to condemn; negated by "not."
8. "For" = introduces the reasons Jesus said He would not judge a person if he did not believe His teachings (my words).
9. "Came" = to come from one place to another; speaks of His first coming when the Lord of Glory was robed in flesh through a virgin's womb.
10. "World" = refers to all the inhabitants of the earth.
11. "But" = show the contrast of why Jesus came the first time--not to judge but save.
12. "Save" = to preserve one who is in danger of destruction; refers to one being saved from the penalty of sin or being justified. (John 3:16)
13. This verse does not contradict the fact that He shall judge the world in the last day and that will be by the Word He has spoken. (verse 48)

V. 48

1. "He" = "him" = whosoever; any person male or female.
2. "Rejecteth" = to set aside; to refuse; disregard; the tense is continuous; thus, this is not speaking about a one time occurrence but a continuous habitual lifestyle of rejecting the Lord Jesus.
3. "Receiveth" = to lay hold of; to apprehend; refers to that which when taken is not let go; negated by "not."
4. "My" = "I" = Jesus, the virgin born Son of God.
5. "Words" = things uttered or spoken; refers to Jesus' teaching the doctrines of His gospel and the message of mercy.
6. "Hath" = to have; possess.
7. "One" = refers to the word Jesus spoke.
8. "Judgeth" = to pronounce an opinion concerning right or wrong; to condemn; the tense is continuous.
9. "The word that I have spoken" = refers to truth as it is recorded in the written Word of God.
10. "The same" = the Word of God.
11. "Judge" = condemn.
12. "In the last day" = refers to the Great white throne of judgment where the rejecters (lost) will stand in judgment when the books (part of which will be the Word) will be opened. (Rev. 20:11-12)
13. The Word of God (Rom. 2:2; John 17:17) is a moral standard that will one day judge all who reject Jesus' teaching (light). It is also a standard by which the saints also judge themselves so that they may be ready to face the Judgment Seat. (Rom. 14:11-12)

V. 49

1. "For" = because; gives the reason Jesus' Word will judge--He did not speak as mere man.
2. "I" = "myself" = "me" = Jesus, the virgin born Son of God.
3. "Spoken" = to use words in order to declare one's mind and disclose one's thoughts.
4. "But" = shows contrast.

5. "The Father" = "he" = God the Father of the Lord Jesus Christ.
6. "Which" = who; the Father is a person not a thing; masculine gender not neuter.
7. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus knew the Father had sent Him.
8. "Gave" = to commission--the act of entrusting, as a charge or duty; the tense in the Greek is perfect which means a past completed action with existing results; thus, Christ had a permanent commission.
9. "Commandment" = an order; charge; refers to His commission as to "what I should say, and what I should speak" = all that Jesus said had one purpose--to reveal God. (John 1:18; Heb. 1:1-2)

V. 50

1. "I" = "me" = Jesus, the virgin born Son of God.
2. "Know" = to have an absolute position knowledge of the facts; Jesus was God thus omniscient--to have all knowledge.
3. "His" = God the Father.
4. "Commandment" = orders; charge.
5. "Is life everlasting" = is the cause or source of everlasting life--spiritual life without end.
6. "Therefore" = in view of the fact that Jesus knew that the Father's commandment was the cause or source of everlasting life--Jesus spoke what the Father told Him to--"even as the Father said unto me."
7. In John 6:68 Peter had stated to Jesus, "Thou hast the words of eternal life." Jesus said in John 6:63 that His words were *spirit and life*. The secret lies in the source, "as the Father hath said unto me."
8. This chapter ends with the close of Jesus' public ministry, of what has been recorded. The rest of His ministry was in private instruction to His apostles and in preparing them for His approaching death.

CHAPTER 13:

5) Jesus teaches humility. V. 1-20

V. 1

1. "Now" = connects chapter 13 with what was said in chapter 12 while leaving out all the details of the last day's activities including preparation for the passover meal which is known as the last supper to Christians today; those details are recorded in the Synoptics. (Mat. 26:17-19; Mark 14:12-16; Luke 22:7-13)

2. "Before" = just before; the same day (Jewish day).

3. "Feast of the passover" = a feast that Israel was suppose to observe since the day of their deliverance from Egypt; the feast of unleavened bread was connected with this feast as outlined in Exo. 12:14-18 and Lev. 23:5-8; all Jewish males had to attend three feasts each year. (Deut. 16:16.)

4. "Jesus" = "he" = "his" = the virgin born Son of God.

5. "Knew" = to have an absolute positive knowledge of the facts; the tense in the Greek is perfect which means a past completed action with existing results; this emphasizes the full consciousness of Christ; He was not stumbling into the dark as He faced "His hour."

6. "His hour was come" = means the time for the public manifestation of the Messiah; refers to God the Father's predetermined time for Jesus to die on the cross; His time had come.

7. "Depart" = to pass from one place to another; this is a beautiful expression for death, which is not a cessation of activity but a change of sphere.

8. "This world" = refers to the earth.

9. "Unto the Father" = refers to heaven; Jesus was about to leave this earth and ascend into heaven where His Father was.

10. "Father" = God the Father of the Lord Jesus Christ.

11. "Having loved his own which were in the world" = expresses His love, not merely for the 11 faithful apostles, but for all those who heard and followed Him as sheep hear and follow their shepherd (John 10:27,5); indicates that He gave to them decisive and constant proofs of His love which was done by:

A. His calling them to follow Him.

B. Patiently teaching them.

C. Bearing with their errors and weaknesses.

D. Making them the heralds of His truth and heirs of eternal life.

12. "He loved them unto the end" = means He continued the proofs of His love until he was taken away from them by death.

13. "Loved" = refers to the deep, compassionate love of God for the world (mankind). (John 3:16)

14. "Unto the end" = usually means the end of His earthly life; but the meaning may go beyond that idea; certainly He never ceases to love His "own" = belonging to one's self.

V. 2

1. "Supper" = a formal meal held in the evening; known by Christians today as the last supper because this was the last supper Jesus ate with His disciples before dying on the cross; this occurred in a large upper room furnished and prepared. (Mark 14:15)

2. "Being ended" = the original means while they were at supper; verse 4 shows plainly that the meal was still going on.

3. "The devil" = slanderer; false accuser; as personal a being as Abraham or God; Satan; the fallen archangel Lucifer (Isa. 14:12-15); the use of the definite article identifies this one as the devil himself not one of his demons; the prince (ruler) of the power of the air (Eph. 2:2); the god of this world. (II Cor. 4:4)

4. "Having put into the heart" = cast it into the heart; the tense in the Greek is perfect which means a past completed action with existing results; Luke 22:3 says that Satan entered Judas when he was going to the chief priests to offer to betray Jesus; this phrase means that Satan inclined the mind of Judas to do this; this was done by the fiery darts of the wicked one. (Eph. 6:16)

5. "Now" = already; Judas had already visited the chief priests and made a deal to betray Jesus. (Luke 22:1-6)

6. "Judas Iscariot" = one of the 12 chosen by Jesus; the betrayer; the use of Iscariot designates this Judas from others named Judas and it means "the man of Kerioth" which is in Judah, thus Judas is the only non-Galilean apostle.

7. "Simon's *son*" = not Simon Peter; we do not know why Judas' father is mentioned unless it is to show that the action of the son is a reflection upon the father.

8. "Betray" = to hand over into the hands of another; this Judas did for 30 pieces of silver. (Mat. 26:14-16)

9. "Him" = Jesus, the virgin born Son of God.

V. 3

1. "Jesus" = "his" = "he" = the virgin born Son of God.

2. "Knowing" = to have an absolute positive knowledge of the facts; the tense in the Greek is perfect which means a past completed action with existing results; this emphasizes the full consciousness of Christ.
3. "The Father" = God the Father of the Lord Jesus Christ.
4. "Had given all things into his hands" = speaks of Jesus' authority as deity, for no created being could have the capacity of such a trust.
5. "That he was come from God" = reveals His origin; reveals Jesus definite consciousness of pre-existence with God as in John 17:5 when He was praying to the Father.
6. "Went to God" = was going back to God; was about to return to heaven.
7. This verse is another way of stating what John 1:1 says. Jesus is fully conscious of His deity and Messianic dignity when He performs this humble act.

V. 4

1. "He" = "His" = "Himself" = Jesus, the virgin born Son of God.
2. "Riseth from supper" = to get up from the couch where He was reclining (as was their custom of eating their evening meal); indicates while they were eating--not yet finished.
3. "Laid aside his garments" = pulled the outside mantle or robe off His body and lay it down beside Him; this act was customary when one worked.
4. "Took a towel and girded himself" = this was the manner of a servant or slave.
5. "Towel" = the emblem of a servant and served as an apron and a drying cloth.

V. 5

1. "After that" = next; then.
2. "He" = Jesus, the virgin born Son of God.
3. Notice as John describes vividly the details of the washing of the disciples' feet.
4. "Bason" = basin; a vessel for washing the hands and the feet; preceded by the definite article "the" thus this basin was used for that specific purpose--washing the feet of those who came in another's house.
5. "Began" = to be the first to do anything.

6. "Began to wash the disciples' feet" = washing the feet of guests was a common courtesy and the deed brought refreshing satisfaction to the recipient; according to the custom the guest reclined on low couches with their heads toward the central table; their sandals had been left at the entrance and the bare feet were extended from the table so that the washing could be easily done.

7. "Wipe *them*" = dried off their feet.

8. "Disciples" = learners; followers; here it refers to the apostles, Judas included.

9. "Was girded" = to gird all around; the tense is perfect which means a past completed action with existing results; Jesus had placed the towel around His body only moments before and it remains there as He continued washing the disciples' feet; the loose end was used for drying off the excess water from the disciples' feet after they (the feet) had been washed.

10. Here Jesus takes the place of a servant and functions as a slave.

V. 6

1. "Then" = therefore; in view of the fact Jesus had just girded Himself with a towel and poured water in a basin.

2. "Cometh" = refers to Jesus arriving at the feet of Simon Peter for the purpose of washing them; Jesus may have come to Peter first, yet this word in the present tense (means continuous action) may indicate Peter was not the first one He came to.

3. "He" = "him" = "thou" = Jesus, the virgin born Son of God.

4. "Simon" = Peter's old name before he met Christ.

5. "Peter" = "my" = Simon's new name after he met Jesus; means a rock or stone; really identifies him as a piece of the rock with the Rock being Christ upon whom the church is built, not upon Peter, who is just a piece of the Rock. (Mat. 16:18)

6. "Lord" = Master; controller; boss; owner; title of respect in addressing Jesus; the Greek construction of the phrase "Dost thou wash my feet?" = indicates this is an expression of Peter's humility, his reverence for Jesus, and also a refusal to allow Him to wash his feet, which is exactly the opposite of the word "Lord."

7. "Thou" = Peter is saying, "Thou, the Son of God, the Messiah, perform the humble office of a servant toward me a sinner, that can not be;" every word in this last phrase is emphatic.

8. Peter knew who Jesus was without doubt. (Mat. 16:13-17; John 6:68) John the Baptist also thought Jesus should baptize him and not he Him, yet He did not know

Jesus was the Messiah at that time. He thought He was just a good man. (Mat. 3:13-14; John 1:32-33)

V. 7

1. "Jesus" = "I" = the virgin born Son of God.
2. "Answered" = to begin to speak, but always when something has preceded (either said or done) to which the remarks refer.
3. "Said" = to speak.
4. "Him" = "thou" = Peter.
5. "What" = refers to Jesus washing the disciples feet.
6. "Do" = perform; refers to the act Jesus was practicing at that time.
7. "Knowest" = to have absolute positive knowledge of the facts; negated by "not;" Peter knew the earthly concept that the inferior served the superior, and he recognized his Lord as his superior, but Peter did not know that in God's economy the servant is greater than the one who is served.
8. "Now" = at this very time; this moment.
9. "But" = shows the contrast.
10. "Shalt know" = to know by experience.
11. "Hereafter" = after these things; refers to the things they would face that night and in the days to come.
12. Peter did not understand the design of Jesus' action even though he saw it. Jesus by example was teaching a lesson of humility, in such a manner that the disciples would never forget it. Peter was to learn by experience what Jesus was teaching by example. When a believer realizes he is a servant to all, he has begun to understand the meaning Jesus attached to His washing of the disciples' feet.

V. 8

1. "Peter" = "my" = "thee" = second "thou" = Simon Peter, one of the 12 apostles.
2. "Him" = first "thou" = "Jesus" = "me" = the virgin born Son of God.
3. "Thou shalt never wash my feet" = Peter's motive was good, but his understanding was faulty; he thought Jesus had degraded Himself by stooping to a servant's duties.

4. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.

5. "If I wash thee not, thou hast no part with me" = this refers to fellowship (part); Jesus does not make foot-washing essential to spiritual fellowship but simply tests Peter's mock-humility by this symbol of fellowship.

V. 9

1. "Simon Peter" = "my" = "*my*" = see notes on verse 6.

2. "Him" = Jesus, the virgin born Son of God.

3. "Lord" = Master; owner; controller: boss; title of respect in addressing Jesus.

4. "Not my feet only, but also *my* hands and *my* head" = indicates Peter's sudden change of heart; he wanted to be cleansed entirely or thoroughly if washing the feet would bring fellowship; a moment ago he told his Master He was doing too much and now he tells Him He is doing too little.

5. Peter's characteristic was always quick to speak up even though he had not thought things through nor understood what he was speaking about.

V. 10

1. "Jesus" = the virgin born Son of God.

2. "Him" = Simon Peter.

3. "He" = "*his*" = whosoever; anyone.

4. "Washed" = to bathe the whole body; this is a figure of one who by faith has entered into a saving relationship with the Saviour.

5. "Needeth" = necessity; negated by "not."

6. "Save" = except.

7. "Wash" = to cleanse.

8. "Is clean" = physically it means that because one has had a bath, there is no need to wash the entire body again; spiritually it refers to one who has been "washed" (cleansed or saved) there is no need to be cleansed entirely again; that one is walking in a sinful world and needs only to have his unconfessed sins cleansed or forgiven (have his feet washed spiritually).

9. "Every whit" = altogether; wholly; there is no doubt that Jesus is referring to the Spiritual application because of what He says in the last part of this verse and because of what John said by way of explanation in verse 11.

10. "Ye" = plural thus speaking of the 12 apostles as being "clean" = washed spiritually; saved.

11. "But not all" = not all 12 of them, for Jesus knew Judas' condition as John explains in verse 11.

V. 11

1. "For" = because; gives the reason Jesus said what He did in verse 10.

2. "He" = "him" = Jesus, the virgin born Son of God.

3. "Knew" = to have absolute positive knowledge of the facts.

4. "Who" = refers to Judas--one of the twelve.

5. "Should betray" = to deliver up one to be judged, condemned, punished, scourged, tormented, and put to death.

6. "Therefore" = in view of the fact that Jesus knew who would betray him; He knew and yet He treated Judas with His usual courtesy.

7. "Ye are not all clean" = not all of the twelve apostles were saved = clean.

8. This verse lets us know that what Jesus was doing in the upper room when He took a basin and began to wash the disciples feet had a deeper meaning than the physical eye could see.

V. 12

1. "So" = these things being so.

2. "After" = when Jesus had completed washing all 12 apostles feet--Judas included.

3. "He" = "his" = "I" = Jesus, the virgin born Son of God.

4. "Had washed" = refers to the literal washing of their feet with liquid water.

5. "Their" = "them" = "ye" = "you" = 12 apostles.

6. "Had taken" = means to pick the garments up from where He had laid them in verse 4 and put them back on.

7. "Garments" = refers to the outer robe or mantle as well as the girdle or sash which held the outer robe in place; notice the plural of this word.
8. "Was set down" = reclined at the table which was near the floor.
9. "Again" = repetition of an action; Jesus had set down when they came into the room to begin the supper.
10. "Know" = to know by experience.
11. "Know ye what I have done to you?" = "Do you understand the meaning of this act?" = this was a searching question for the apostles; this was a question that was not to be answered but it was an introduction to His teaching and by asking this question He focused their attention on His explanation.

V. 13

1. "Ye" = the 12 apostles.
2. "Call" = address.
3. "Me" = "I" = Jesus, the virgin born Son of God.
4. "Master" = teacher.
5. "Lord" = owner; master; boss; ruler; both "Master" and "Lord" are preceded with the definite article "the" in the Greek; thus, these titles refer to deity.
6. "Say well" = say rightly; Jesus approves the application of both titles to Himself for He said, "For so I am;" here He distinctly claims to be both their teacher and their Sovereign King, even at the very moment when He rendered this menial, but symbolic service to them as a servant.
7. "I am" = these words mean more in the Greek than just Jesus approving what they call Him; this is one word in the Greek and means the self existent one; these words reassured the apostles that Jesus was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)

V. 14

1. "If" = since; introduces a first class conditional sentence in the Greek with the condition determined as fulfilled--states the condition as a fact.
2. "I" = Jesus, the virgin born Son of God.
3. "Then" = therefore; these things being so.

4. "Your" = "ye" = the 12 apostles.
5. "Lord" = master; boss; owner; a title of request.
6. "Master" = teacher.
7. "Have washed your feet" = to cleanse the apostles' feet with water.
8. "Also" = indeed.
9. "Ought" = from old verb meaning to owe a debt; word reveals a mutual obligation to this or any other needed service.
10. The design of this was not to institute a religious rite which ought to be observed in the church like baptism and the Lord's Supper, but to show humility and teach the apostles to be of service to others.

V. 15

1. "I" = Jesus, the virgin born Son of God.
2. "Have given" = refers to Jesus washing the apostles' feet.
3. "You" = "ye" = the 12 apostles.
4. "Example" = a figure which teaches by making known a truth.
5. The lesson of the example applies to all the relationship of believers with each other. Jesus did not say "*what* I have done to you" but "*as* I have done to you." The disciples were to act from the same self-sacrificing humility which the Lord Jesus exemplified. Believers are debtors to all men. (Rom. 1:14) And if we have the attitude of debtors, we will serve others out of humility because of the debt we owe them.
6. Foot washing is not a church ordinance as some teach. If it had been there would have been a record in the NT of such a practice but there is not such a record.

V. 16

1. "Verily" = surely; truly; of a truth; used twice for emphasis; this could be equated to the twofold witness needed under law. (Deut. 19:15)
2. "I" = Jesus, the virgin born Son of God.
3. "You" = the 12 apostles.

4. "Say" = to point out with words; Jesus said the basic same thing three other times in the gospels; thus, this is one of the Lord's most repeated statements. (Mat. 10:24; Luke 6:40; John 15:20)

5. "Servant" = "his" = slave; bondman.

6. "Greater" = superior; stronger; negated by "not."

7. "Lord" = master; owner; boss; a title of honor expressive of respect and reverence.

8. "Neither" = nor.

9. "He that is sent" = messenger; one sent with orders--is not "greater than he that sent him" = seems to be referring to the apostles who were sent by the Lord.

V. 17

1. First "if" = since; introduces a first class conditional sentence in the Greek with the condition determined as fulfilled--states the condition as a fact; they knew these things.

2. "Ye" = the 12 apostles.

3. "Know" = to have absolute positive knowledge of the facts; the tense is perfect tense in the Greek which means a past completed action with existing results; they had come to know and still knew.

4. "These things" = "them" = refers to what He had just told them in verse 16; they knew because they had heard Jesus repeat it time and again; repetition of something makes an imprint on one's mind.

5. "Happy" = spiritually prosperous; supremely blessed; same Greek word as "blessed" in the sermon on the mount in Mat. 5:3-11.

6. Second "if" = introduces a third class conditional sentence in the Greek which means the condition is undetermined, but has the prospect of determination.

7. "Do" = practice; the tense reveals a continuous habitual life style; just knowing does not bring happiness nor just occasional doing; happiness comes only when one continues in the things he knows.

V. 18

1. "I" = "me" = Jesus, the virgin born Son of God.

2. "Speak not of you all" = refers to the statement made in verse 17; not all of the 12 apostles knew these things--referring to Judas; Jesus also made a similar exception to all being clean in verse 10.

3. "Know" = to have absolute positive knowledge of the facts; the tense is perfect tense in the Greek which means a past completed action with existing results; our Lord had and still has all knowledge.

4. "Whom" = who; refers to Judas--one of the 12 apostles who betrayed Jesus.

5. "Chosen" = to pick out; refers to Jesus choosing the 12 apostles including Judas (Luke 6:13); our Lord had all knowledge; therefore, He knew exactly what He was doing and Judas betraying Him did not take Him by surprise.

6. "But that the scripture may be fulfilled" = the scripture quoted is Psa. 41:9; even though Jesus chose Judas as one of His apostles, knowing full well what he would do, He still chose him to fulfill scripture (prophecy); yet Judas was responsible for the light (truth) he was exposed to and rejected.

7. "Fulfilled" = to complete; to be carried out just as it was prophesied; this does not mean that Judas was compelled to this course in order that the Scripture might be fulfilled, but that this was foretold, and that by this, the prophecy did receive a completion.

8. "'He" = "his" = refers to Judas.

9. "Eateth bread with me" = to have a meal together--they had had many meals together and now they were at what Christians call the last supper.

10. "Lifted up his heel against me" = the metaphor is that of kicking with the heel or tripping with the heel like a wrestler; this is also a figure taken from those who are running in a race, when one attempts to trip the other up and make him fall; refers to Judas betraying our Lord Jesus.

11. It was a gross breach of hospitality to eat bread with anyone and then turn against him. In fact, strong social custom forbade betraying one with whom a meal had been eaten. This social prohibition of NT times prevailed as far back as the early OT. Because of this social custom, Lot offered his daughters for sexual exploitation rather than surrender his two guests to the homosexuals of Sodom. (Gen. 19:8) His sole reason for such an act (unthinkable in our modern society) was simply, "For therefore came they under the shadow of my roof." Lot felt compelled to protect them for custom's sake, even with his own life if necessary. Yet Judas broke this custom and obligation to his friend and Lord.

V. 19

1. "Now" = this moment; at this very time.

2. "I" = "he" = Jesus, the virgin born Son of God.
3. "Tell" = to speak; to point out with words.
4. "You" = "ye" = the 12 apostles.
5. "It" = refers to Jesus' betrayal and coming crucifixion.
6. "I tell you before it come, that, when it is come to pass" = Jesus foretold about His betrayal and crucifixion to encourage the apostles to keep on believing that He was the Messiah; He knew the crucifixion would shake their faith; therefore, He encouraged them to continue to believe.
7. "I am" = these words mean more in the Greek than just Jesus approving what they call Him; this is one word in the Greek and means the self existent one; these words reassured the apostles that Jesus was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)
8. "May believe" = to think to be true; to be persuaded of; place confidence in; this does not imply that they had no faith, but that their faith would be increased and strengthened by it.
9. Jesus meant for His prophetic teachings to serve a practical purpose. He never intended His discussion of the future to appeal to curiosity as in the case of the fortune-teller.

V. 20

1. "Verily" = surely; truly; of a truth; used twice for emphasis; this could be equated to the two-fold witness needed under law. (Deut. 19:15)
2. "I" = "me" = Jesus, the virgin born Son of God.
3. "You" = the apostles to whom He was speaking.
4. "He" = whosoever; anyone.
5. "Receiveth" = not to refuse and reject.
6. "Whomsoever" = whoever; refers to His servants called and sent.
7. "Send" = "sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose.
8. "Him" = God the Father of the Lord Jesus who "sent" Jesus.
9. This same basic statement had been made earlier by Jesus in Mat. 10:40. We do not know why He repeats it at this time since it is not closely connected with the subject of

his conversation. It may have been to show how intimately united He, His Father, His apostles, and all who received them were. They who received them (ones sent) received Him, and they who received Him, received God. So he who betrayed Him, betrayed, for the same reason, God.

6) The betrayer is identified. (V. 21-30)

V. 21

1. "Jesus" = "he" = "I" = "me" = the virgin born Son of God.
2. "Had thus said" = said these things; refers to what He had just previously said, especially verse 18.
3. "Was troubled" = disturbed; to agitate; to cause one inward commotion; to stir up.
4. "In spirit" = in Himself as John 11:38 states; refers to the mind and soul--internal; refers to Jesus' reaction to Judas' hardened persistence to sin--all what Jesus did for Judas failed to bring him to repentance; Jesus was one with God (John 10:30) yet He had our real humanity. (John 1:14)
5. "Testified" = to bear witness to the truth; openly declared what he had before implied--that one of them would betray Him.
6. "Said" = to speak.
7. "Verily" = truly; surely; of a truth; used twice for emphasis; this could be equated to the twofold witness needed under law. (Deut. 19:15)
8. "Say" = to point out with words.
9. "One of you" = one of the 12 apostles.
10. "Shall betray" = to hand over into the hands of another; the tense is future; this happened before the night was over.
11. This statement of Jesus caused a great stir among the apostles. About one year before Jesus had said, "One of you is a devil" (John 6:70) and that did not make as big a stir among them as the saying in this verse. John does not record all that was said at this point while Matthew does in Mat. 26:21-25. It seems they all ask the same question even Judas.

V. 22

1. "Then" = therefore; in view of what Jesus had just said in verse 21.

2. "Disciples" = a learner; pupil; refers to the 12 apostles.
3. "Looked" = began to glance at one another in bewilderment.
4. "One on another" = reciprocally; mutually.
5. "On" = towards.
6. "Doubting" = to be at a loss; denotes that kind of anxiety which a man feels when he is in perplexity and knows not what to say or do.
7. "Whom" = no one could instantly point a finger at Judas--the one Jesus was referring to; even Judas was bewildered, because he did not think he was betraying Jesus; he was blinded and deceived.
8. "He" = Jesus, the virgin born Son of God.

V. 23

1. "Now" = word introduces the explanation John gives concerning what occurred at this time.
2. "Leaning" = reclining; the custom of that day was to recline around the table while they ate their meals; they leaned on the left arm and ate with the right hand.
3. "On Jesus' bosom" = this posture indicates that the disciple was reclining at Jesus' right so that he was in the area of Jesus' bosom (chest.)
4. "His" = "Jesus" = the virgin born Son of God.
5. "One of his disciples" = refers to John the human instrument who wrote this book; identified as "whom Jesus loved" = this could be said of any of the Lord's disciples, even Judas, because He loved them all equally; this was John's favorite designation of himself in his Gospel.

V. 24

1. "Simon" = Peter's old name before he met Christ.
2. "Peter" = Simon's new name after he met Jesus; means a rock or stone; really identifies him as a piece of the rock with the Rock being Christ upon whom the church is built, not upon Peter, who is just a piece of the Rock. (Mat. 16:18)
3. "Therefore" = in view of the fact that John was so close to Jesus.

4. "Beckoned" = to signify by a gesture, of what one wishes to be done, perhaps a nod with a lip sync but not a word said.
5. "Him" = first "he" = the disciple whom Jesus loved--John.
6. "That he should ask who it should be of whom he spake" = Peter's gestured to John that he might learn the identity of the traitor.
7. Second "he" = Jesus, the virgin born Son of God.

V. 25

1. "He" = John--the disciple whom Jesus loved.
2. "Then" = at the point of Peter's gesture.
3. "Lying on Jesus' breast" = different Greek words than those in verse 23; means falling back or reclining on the bosom of Jesus; when Peter beckoned, John laid his head back on the bosom of Jesus, so that he could speak to him privately without being heard by others.
4. "Him" = "Jesus" = the virgin born Son of God.
5. "Lord" = boss; master; owner; an address of respect.
6. "Lord who is it?" = a blunt question meaning, "Who of your disciples would betray you?"

V. 26

1. "Jesus" = "I" = second and third "he" = the virgin born Son of God.
2. "Answered" = to give an answer to a question proposed; this answer may or may not have been only to John but a similar statement is given to all in Mat. 26:22-23.
3. First "he" = "whom" = Judas Iscariot, the son of Simon.
4. "Sop" = morsel; a piece of bread, or anything else eaten; this was not the modern, spongy loaf we are familiar with today but was probably a piece of flat bread, somewhat leathery in consistency.
5. "Dipped" = to immerse; this was done in the sauce which was used at the Passover.
6. "When" = as soon as.

7. "Gave" = to reach out to; this was not an unusual thing to be done at a meal; in fact this was a token of intimacy to allow a guest to dip his bread in the common dish (Mat. 26:23); Jesus' action, even after what He had just said, does not appear to have attracted the attention of the others as something out of the ordinary.

8. "Judas Iscariot" = one of the 12 chosen by Jesus; the betrayer; "Iscariot" distinguishes this Judas from others and it means "the man of Kerioth" which is in Judah; thus, Judas is the only non-Galilean apostle.

9. "*The son* of Simon" = not Simon Peter; we do not know why Judas' father is mentioned unless it is to show that the action of the son is a reflection upon the father.

V. 27

1. "And after the sop" = after Judas had taken and probably eaten it; this phrase speaks a solemn message; what a difference in Judas before and after the sop; before he was an apostle, after he was an apostate (one who has forsaken the truth).

2. "Satan" = adversary; prince (ruler) of the evil spirits; the Greek uses the definite article "the" to point out Satan's identity.

4. "Entered" = speaks of Satan taking possession of the body of a person; refers to total control.

5. "Into" = to come to a point, place, and time with a purpose--that of total control.

6. "Him" = "thou" = Judas.

7. "Then" = therefore; in view of this fact--that Satan entered him.

8. "Jesus" = the virgin born Son of God.

9. "That thou doest, do quickly" = this showed to Judas that Jesus knew about his plan; He did not command him to betray him, but He left him to his own purpose.

10. "Quickly" = swiftly; shortly.

V. 28

1. "Now" = but; shows contrast between Judas and the rest of the apostles.

2. "No man" = no one; refers to rest of the apostles besides Judas.

3. "At the table" = those who were eating the supper with Jesus.

4. "Knew" = perceive; to have knowledge of; to understand; the Greek declares they did not know; John records this after 60 years but that night no one had knowledge about Judas' plan, not even John.
5. "For what intent" = about what Jesus spoke to Judas.
6. "He" = Jesus, the virgin born Son of God.
7. "This" = refers to the words, "That thou doest, do quickly."
8. "Him" = Judas, the betrayer.

V. 29

1. "For" = introduces the reason why they did not know--because they thought something else.
2. "Some" = part of the apostles, how many we do not know; part of them thought one thing and some another.
3. "*Them*" = 11 of the 12 apostles; implied in the Greek.
4. "Thought" = supposed; to be of an opinion.
5. "Because" = since.
6. "Judas" = "him" = "he" = the betrayer.
7. "Had" = possessed.
8. "Bag" = a purse to keep money in; we would consider Judas the church treasurer.
9. "Jesus" = the virgin born Son of God.
10. "Buy *those things* that we have need of against the feast" = they supposed that Jesus had directed him to make preparation for their physical need (food) during the days of the feast.
11. "Need" = necessity.
12. "Against" = for.
13. "Feast" = the Passover; a feast that Israel was suppose to observe since the day of their deliverance from Egypt; the feast of unleavened bread as outlined in Exo. 12:14-18 and Lev. 23:5-8 was connected with this feast; all Jewish males had to attend three feasts each year. (Deut. 16:16)

14. "That he should give something the poor" = another alternative in their speculation; refers to buying something to give to the poor--a necessity; this thinking implies that Jesus often gave directions to Judas to do such an act.

15. "Poor" = reduced to beggary; destitute; lacking in anything--referring to the necessities of life.

V. 30

1. "He" = Judas.

2. "Then" = therefore; in view of the fact that his plan was known and the Lord told him to go swiftly.

3. "Received the sop" = accepted the morsel Jesus gave him. (See notes on verse 26)

4. "Went" = to go out of the assembly; to leave the upper room where Jesus was still assembled with the other 11 apostles.

5. "Immediately" = at once, without any argument or hesitation.

6. "It was night" = refers to the evening or early part of the night; verses 13:31-18:27 occurred before daybreak.

7) Jesus commands to love one another. V. 31-35

V. 31

1. "Therefore" = in view of the fact--Judas left and Jesus disclosed His most intimate feelings.

2. "He" = Judas.

3. "Was gone out" = left the upper assembly of the apostles and Jesus.

4. "Jesus" = "him" = the virgin born Son of God.

5. "Now" = at this time--His hour had come--this is why He, robed in flesh through a virgin's womb, came to earth.

6. "Son of man" = a term by which Jesus often described Himself; it shows His humility, His love for man, and His willingness to be esteemed as a man (Phil. 2:6-7); this designates Him as man's substitute in His redemption work.

7. "Glorified" = honor; magnify; refers to Jesus' resurrection after His death on the cross and His ascension back to heaven to the glory and honor that awaited Him there; the

tense in the Greek states this act as already done; only God can say something is done before it is actually completed and it be done exactly as the Lord declared; Christ death is the consummation of glory both for the Son and the Father (God).

8. It was "now" that God desired to be glorified that the world might believe.

V. 32

1. "If" = since; introduces a first class conditional sentence in the Greek with the condition determined as fulfilled--states the condition as a fact.

2. "God" = the Father of the Lord Jesus.

3. "Glorified" = "glorify" = honor; magnify.

4. "Also" = indeed.

5. "Him" = Jesus, the virgin born Son of God.

6. "If God be glorified in him" = since God is honored by the Lord Jesus.

7. "God shall also glorify him" = He will honor the Messiah--Lord Jesus.

8. "In himself" = by Himself--not by the ministry of angels or any other way.

9. "Straightway" = immediately; without delay; refers to the fact that the time when God would put this on Him was at hand; His death, resurrection, and ascension were near.

V. 33

1. "Little children" = a little child; a term used as a kindly address by teachers to their disciples; this term emphasizes the birth relationship; an expression of great tenderness, denoting His deep interest in their welfare.

2. "Yet a little while" = refers to the extent of time--the time being only a few hours; He did not conceal the fact that He was soon to leave them.

3. "I" = "me" = Jesus, the virgin born Son of God.

4. "You" = "ye" = 11 of the apostles.

5. "Seek" = to seek and search in order to find; desire; to crave; the tense is future.

6. "As I said unto the Jews" = Jesus reminds the apostles what He had spoken to the Jews in John 8:21-22.

7. "Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ.

8. "Whither" = where; indicates the Father's house--heaven.

9. "Cannot come" = will not be able or capable of; clarified by "now I say to you" = I say to you now; the Jews as a nation could not go where He was going, ever, because they did not believe--they were not saved; but Jesus' apostles (11 of them) could not come "just now," but would come later as verse 36 makes very clear.

V. 34

1. "New" = this is not the word which means new in time, but a word which means new as pertaining to quality; in contrast with the old (I John 2:7); called new, not because there was no command before which required men to love their fellow-men, for one great precept of the law was that they should love their neighbor as themselves, (Lev. 19:18) but it was new because it had never before been made that by which any class or body of men had been known or distinguished. (verse 35)

2. "Commandment" = order; charge; a prescribed rule in accordance with which a thing is done.

3. "I" = Jesus, the virgin born Son of God.

4. "I give" = Jesus did not hesitate, like the Father, to give commandments.

5. "You" = "ye" = refers to the 11 apostles to whom He was speaking, but this applies to His disciples today as well.

6. "Love" = "loved" = agape; God kind of love; the highest form of love; that which is shed abroad in the heart of every saved person. (Rom. 5:5; Gal. 5:22)

7. "That ye love one another" = the tense reveals this love to be a continuous habitual lifestyle.

8. "As I have loved you" = stresses the quality of love with which believers are to "love one another;" Jesus' love for them (and us) was strong, continual, and unconditional, and He was now about to show His love for them in His death for them. (John 15:13)

9. "Also" = indeed.

10. "One another" = reciprocally; mutually.

V. 35

1. "By this" = in this way; refers to having love one to another spoken in this verse and verse 34.
2. "All" = everyone.
3. "Know" = to know by experience.
4. "Ye" = the 11 apostles to whom Jesus was speaking.
5. "My" = Jesus, the virgin born Son of God.
6. "Disciples" = learners; followers; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; the word in itself does not include the idea of salvation in it; therefore, it can mean a lost or saved follower (one who tracts along); but the context refers to a genuine disciple--one really saved; Jesus added the word "indeed" to "disciples" in John 8:31 to make it known He was referring to genuine disciples.
7. "Have" = possess; the tense reveals a continuous habitual action.
8. "Love" = agape; see notes on verse 34.
9. "To" = among.
10. "One another" = reciprocally; mutually.
11. Jesus is saying, "You shall not be known by peculiar rites or habits, nor by a peculiar form of dress or manner of speech, nor by unusual customs like the Pharisees and scribes, but by deep, genuine, and tender affection--love.
12. John states clearly in I John 3:14 that "love of the brethren" is one mark of real salvation. Also he asserts in I John 4:20 how ridiculous it is to say we love God whom we have not seen and hate our brother whom we have seen.
13. It was at this point that Jesus instituted the Lord's Supper which is spoken of in Mat. 26:26-29; Mark 14:22-25 and Luke 22:10-20. Judas was not present when the Lord gave His disciples the unleavened bread (a symbol of His broken body) and the unleavened fruit of the vine (a symbol of His shed blood).

8) Jesus tells of the disciples' denial. V. 36-38

V. 36

1. These verses seem to not be in chronological order but occur after John 14, after leaving the upper room while on His way to the garden of Gethsemane. Note: Mark 14:26-31.
2. "Simon" = Peter's old name before he met Christ.

3. "Peter" = second "thou" = "him" = Simon's new name after he met Jesus; means a rock or stone; really identifies him as a piece of the rock with the Rock being Christ upon whom the church is built, not upon Peter, who is just a piece of the Rock. (Mat. 16:18)
4. "Him" = "Jesus" = "I" = "me" = first "thou" = the virgin born Son of God.
5. "Lord" = boss; owner; master; a title of respect.
6. "Whither" = where.
7. "Goest thou?" = where are you going? Peter's question was self-incriminating for he should have known at this point that Jesus was returning to the Father; he was just as puzzled as the Pharisees were twice. (John 7:35; 8:21ff)
8. "Answered" = to give an answer to a question proposed.
9. "I go" = indicates the Father's house--heaven.
10. "Canst not" = are not able.
11. "Follow" = to accompany.
12. "Now" = at this time; the present.
13. "But" = shows contrast--cannot come now but can and will come later.
14. Second "follow" = to follow one who precedes.
15. Afterwards" = at a later time; it was not Peter's time to follow.

V. 37

1. "Peter" = "I" = "my" = one of the 11 apostles who was conversing with Jesus as they traveled through the streets of Jerusalem.
2. "Him" = "thee" = "thy" = Jesus, the virgin born Son of God.
3. "Lord" = boss; master; owner; a title of respect.
4. "Why" = Peter wanted a specific reason; his usual impulsiveness is displayed here because he did not have adequate understanding.
5. "Cannot" = not be able.
6. "Follow" = accompany.
7. "Now" = this moment; at this very time; the use of this word in the Greek illustrates the impatience of Peter and then he makes a bold statement.

8. "I will lay down my life" = means Peter thinks he is willing to die for the cause of Christ = "for thy sake."

V. 38

1. "Jesus" = "my" = "I" = "me" = the virgin born Son of God.

2. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.

3. "Him" = "thou" = "thy" = "thee" = Peter, one of the 11 apostles.

4. "Wilt thou lay down thy life for my sake?" = Jesus picks up Peter's very words and challenges his boasted loyalty.

5. It seems at this point that Jesus told Peter that Satan desired to have him. (Luke 22:31-32) To which Peter answered with more specific details concerning what he would do for Christ's sake. (Luke 22:33)

6. Mark records that Jesus told all the 11 apostles that they would be offended because of Him this very night. (Mark 14:27) Mat. 26:31 reveals that Jesus knew the OT prophecies that the Shepherd would be smitten and the sheep would be scattered. (Zech. 13:7) to which Peter responded with great pride, "others may be offended but not I." (Mark 14:29)

7. "Verily" = surely; truly; of a truth; used twice for emphasis; this could be equated to the twofold witness needed under law. (Deut. 19:15)

8. "Cock" = the male of any bird; in this case a rooster.

9. "Crow" = emit a sound--that of a rooster's wake-up call; Mark speaks of the cock crowing twice--when a rooster starts crowing they do not crow just once.

10. "Till" = until which time; before.

11. "Denied" = to affirm that one has no acquaintance or connection with someone.

12. "Thrice" = three times.

13. After this statement Mark 14:31 records that Peter spoke "more (in a greater degree than he previously had) vehemently" (abundantly in matter and manner; showing intense feeling).

14. It is interesting to note, even though not much is said about it, that all of the disciples (the other 10 apostles) said they would die with Jesus and not deny Him. (Mat. 26:35; Mark 14:31b)

15. Remember these verses (35-38) occurred after they had left the upper room and were on their way to the garden of Gethsemane.

16. Peter is silenced for the moment. And no doubt they all were astounded and perplexed.

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